flowers put in the vases. When a religious service is held at the altar, the coconut oil lamp and a few candles are lighted.[6] 778

Domestic altars of Caticugan are quite similar to those described by Robert Redfield for Tepoztlan. 353 778

> A domestic shrine is found in most houses. This may be no more than a printed or painted picture of a saint, but more commonly it is a carved and painted wooden figure, usually a Virgin or a Christ ...In front of this figure an incense burner...is placed...In it copal gum is burned. [No incense is used for altar services in Caticugan]. Flowers are also placed before the figure, in bottles or vases, and pictures of other saints are hung near the image. This shrine is the center of domestic worship and ritual. Candles are burned before it on feast days...[7]

A few wooden-carved saints can still be seen in Caticugan but, for the most part, they have been replaced by the bright-colored plaster figures sold in Dumaguete or purchased from peddlars who come to the barrios or poblacion during the fiestas.

The frequency of these domestic barrio altars decreases in the poblacion. Some of the more sophisticated think that the barriofolk's altars are primitive; none of the altars seen in the poblacion approached the elaborateness of the two brothers' altar in Barrio Caticugan. Since many principalia of Siaton are Protestants this may explain, in part, the fewer domestic altars that occur in the poblacion. 369 353 778 795

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[6]The life history of one man included a statement that he could escape punishment for a childhood misdeed if he reached the family altar before his father caught him.

[7]Redfield, op. cit., p. 38.

A general pattern does appear, however; the barriofolk more often have domestic altars in their dwellings, of various degrees of elaborateness. These altars are less popular among many of the poblacion principalia (who are Catholics); their popularity and frequency increase in homes of the urban wealthy. Some city homes I visited had a separate room that was a place of worship, a sanctuary with expensive religious pictures and elaborate figures of saints and the Holy Family. The nearness of the local church may account for the decline in number of altars in Siaton poblacion.

Kitchen equipment normally includes the large clay water jar and a dirt and ash-floored cooking platform or hearth (dapog). The small clay pot rests (hornos) cost fifteen cents and are put on the hearth; they resemble the Japanese shichirin. While most barriofolk now use the horno some still cook by setting pots on three stones placed in a triangular position and known as sug-ang.[8] This was the old way of cooking before the horno's introduction. Every kitchen has a few cooking pots. More people are buying iron kettles for cooking. Pot rests (balanka) are made of rattan or corn cobs. (See Plate LVIII.)[1]

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[8] There are a number of riddles concerning the sug-ang.
"Three brothers have but one name." (Bicol)
"What are those three houses facing each other that cannot be burned?" (Igorot)
The answer to both is sug-ang. Buaken, op. cit., pp. 348-50.

1 [See p.658, cat. 417 -- Analyst]